"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 51. NEW-HAVEN, MAY 19, 1832. VOL. XVI.

ANNIVERSARIES.

There are few events more interesting to the Christian than the return of May, which of late is made the season for most of our great Religious Institutions to make their annual reports. It brings into one view as it were, the benevolent operations of a whole year. There is much wisdom in having so many of them convene at the same time and in the same place, as it affords a convenient opportunity for those who attend them from a distance to view the whole ground at once, and trace the progress of the Redeemer's kingdom from year to year.

During the last week in April there was holden in New-York, the General Triennial Convention of the Baptist Churches in the United States. It was a meeting of much interest, and cheering in its future prospects. They organized a Home Missionary Society and adopted more efficient measures to extend their foreign operations. They have $50,000 in the Treasury, to be appropriated soon to Foreign Missions.—During the two first weeks in May, the following Societies held their anniversaries in New-York, viz. The American Seaman's Friend Society—the receipts the year past amounted to $5,541; on the 9th, the American Tract Society—receipts the last year, $61,-905; New-York Southern Sunday School Union—embracing 276 schools, 2,228 Teachers, 14,000 Scholars; more than 500 Teachers and Scholars have made a public profession of religion the last year: the New-York Sunday School Union, limited to the city—66 Schools, 1800 Teachers, 11,898 Scholars: the American Home Missionary Society—receipts the last year $50,299, expenditures $52,808 39; the American Bible Society—receipts $107,059; American Education Society; American Lyceum; American Peace Society; a meeting of the friends of the Sabbath; New-York Infant School; New-York Colonization Society.

In Philadelphia, the Quadrennial Convention of the Methodist Episcopal Church in the United States are now in session. There are present four bishops, and about 230 delegates.

On the 17th, the General Assembly of the Presbyterian Church in the United States commenced its session in Philadelphia; although nearly the last in rotation, it is not the least in interest at the present time. On the 22d the American Sunday School Union holds its anniversary in Philadelphia, and on the day following a Convention of Sabbath School Teachers will be held in the same place.

We shall endeavor to give a brief outline of this great moral machinery as fast as we have room. The following are condensed from N. York papers.

AMERICAN HOME MISSIONARY SOCIETY.

The Anniversary of this Society, held on Wednesday evening in the Chatham-st. Chapel, was more interesting than that of any previous year at which we have been present. After an appropriate and fervent prayer by the Rev. Dr. McAuley of Philadelphia, the President of the Society, Hon. S. Van Rensselaer, opened the meeting by a short address, which, though delivered in a low and tremulous voice, not distinctly heard, except by those immediately about him, was marked with sentiments of Christian enterprise, philanthropy and catholicism, which exhibited a delightful contrast with the feebleness of his bodily health, and did honor to his venerable age and character.

The Treasurer's Report was next read, with the certificate of the Auditor, exhibiting a balance against the society at the present time of $2,509 14.

The Report of the Executive Committee is a document of thrilling interest. It was read by the Corresponding Secretary, the Rev. A. Peters, and secured the breathless attention of an immense audience for about half an hour. The materials which compose this report are more splendid, and magnify the grace of God to the American churches more signally, than could have been anticipated by the most sanguine friends of the Society. The number of missionaries employed, the still larger number of congregations aided, the amount of labor performed, and above all, the 187 revivals of religion reported, and the estimated number of hopeful conversions, are items of peculiar interest and of glorious encouragement, while the present state of the Treasury, together with the large pledges of the Committee for the year to come, appeal with irresistible eloquence to the religious public for increased contributions in aid of its funds.

At the close of the Report, a choir of singers, joined by a thousand voices in the assembly, sung the following hymn, the 445th in the village collection;

"Hail to the Lord's anointed,
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun!"

The following resolutions were then adopted;

1. Resolved, That the Report be adopted and printed under the direction of the Executive Committee. Moved by Rev. Mr. Carroll, Brooklyn, seconded by Rev. Mr. Barr, of Alabama.

2. Resolved, That in view of the extraordinary influences of the Holy Ghost, the last year, manifested especially in the numerous revivals of religion reported, and the large number of additions to the churches, under the labors of the missionaries of this Society, devout gratitude is due to Almighty God. Moved by Rev. Dr. Baxter, of Virginia, seconded by the Rev. Mr. Eaton, of Buffalo, N. Y.

3. Resolved, That the pledges of the Executive Committee in aid of the destitute for the year to come,

meet the approbation of this Society, and demand increased contributions of the religious public. Moved by Rev. Mr. Thompson, missionary to Palestine, seconded by the Rev. Dr. Cox, of this city.

Addresses were made in support of these resolutions by Rev. D. C. Carroll, Rev. Dr. Baxter, Rev. Mr. Thomson, Rev. Dr. Cox, Rev. Heman Humphrey, D. D. of Massachusetts; after which Mr. Lewis Tappan of New-York, rose and related an interesting anecdote of a little band of pious young Americans, who had recently planted themselves in the city of Mexico, where they were regularly associated for prayer and benevolent effort, and one of whom had recently died. On his death-bed, reverting in thought to his native land, he had directed that $1000 should be remitted to New-York and divided equally between the American Bible Society, the American Board of Foreign Missions, the American Education Society, the American Sunday School Union, and the American Home Missionary Society, $200 to each. Mr. Tappan held in his hand the bill of exchange for $1000, which he had just received by a vessel arrived from Mexico.

The audience assembled was, doubtless, 3,000, and hundreds, if not thousands, who came, were unable to gain an entrance to the chapel. The addresses were characterised by deep religious emotion, and some of them delivered in a style of eloquence which was thrilling and overwhelming, while they were all marked with sentiments suited to the occasion, to the truly christian and patriotic object of the society, and to its increasing and heart-addressing claims upon the patronage and prayers of all the benevolent.

The exercises were closed with the following hymn, which the audience sung standing:

"Now we hail the happy dawning,
Of the Gospel's glorious light," &c.

after which the benediction was pronounced by the Rev. Dr. Matthews, of New-York.

ABSTRACT OF THE SIXTH ANNUAL REPORT.

The year past has been at once an "acceptable year of the Lord," and a "day of vengeance of our God." Both the political and moral world has been convulsed. Infidelity and Popery are putting forth their energies. And never, since the days of the apostles, has the cause of salvation made so great progress. The field of the A. H. M. S. has been much enlarged, and the number of its missionaries increased. The executive committee feel called to designate the year past as *a year of revivals of religion.*

The whole number of agents and missionaries employed during the year, is 509, and the number of congregations and missionary districts aided in their support, 745. Of these, 351 were in commission last year, a large proportion of whom have been re-appointed, and are still in the service of the society. 158 are new appointments. Of the whole number, 347 are settled as pastors, or "stated supplies," in single congregations, 131 divide their labors between two or three congregations, and 31, including agents, occupy larger fields. They have probably preached the gospel to more than 700,000 people, to a large portion of whom their ministry has been constant. The amount of labor performed is 361 years and five months.

Notwithstanding the studied economy of the committee, the increase of missionaries has required a corresponding increase of expense.—The amount actually paid from the treasury the past year is $52808 39, being $5550 79 more than the expenses of the preceding year. This amount, distributed among missionaries, gives only the average of $103 to each.

State of the Treasury.

The committee request careful attention to the following statements. At the commencement of the year, May 11th, 1831, the amount in the treasury was $877 13, and the committee were under engagements to their missionaries and agents then in the field, to the extent of $36,785, to be paid within the year. Up to Dec. 1, the disbursements were $20,236 67, while the receipts were only $8,616 79, leaving the treasury overdrawn $11,619 88; for which individual members of the committee became personally responsible, that there might be no failure in the prompt payment of the drafts of missionaries. Four agents were in New-England, laboring in connection with the auxiliary societies in those states; three in New York, and one in Ohio; but they had made but smal returns to the treasury. Rev. R. Cushman, th agent at Cincinnati, whose influence was telling most happily upon the cause, had been cut down in the midst of his labors. Thus embarrassed and afflicted, the committee were constrained to pause and deliberate, whether they ought not to withhold further appropriations.—But every lesson of their past experience, and the very spirit of their enterprize forbade it, and they determined to go forward. By a blessing upon their continued and laborious efforts, the treasury has been replenished, so that it is now overdrawn only $2,509 14.

In the confidence that the facts communicated in this report will impress the public mind, that the cause of HOME MISSIONS has not yet awakened half the sympathy and effort it ought, the committee declare their determination, if again entrusted with the society's affairs, to *go forward* in their work, believing that there is piety enough in the friends of the society to furnish all the needed support.

Sources of Income.

These are various; but much the largest amount has been received from agencies, societies, associations, and churches, regularly organized as auxiliary. The *Western Agency of New York* has employed 64 missionaries, preaching to 70 or 80 congregations and districts, 18 of which never before enjoyed stated preaching. Ten congregations formerly aided, now dispense with further aid. More than half the whole have enjoyed the Spirit of God, gathering in sinners by twenties and by fifties. Receipts $5,749 21, expenses $5,100, leaving $649 21, for the parent treasury. *Agency at Cincinnati*, Rev. James W. Douglas appointed agent, in place of Mr. Cushman, deceased.—*Connecticut Missionary Society* become auxiliary within the year; has 23 missionaries in Connecticut, and supports seven of the missionaries of the A. H. M. S. in Missouri. Receipts $8792 47. *Maine Missionary Society*, receipts $3530 14, supports 56 missionaries in Maine, besides 11 supported by the A. H. M. S. with funds drawn from Massachusetts. *Vermont Missionary Society* sustains 29 missionaries. *New Hampshire Missionary Society*, receipts $2915 17.

Results.

The friends of the society desire most of all to be told of the results accomplished by their contributions, and of good effected in answer to their prayers. There is probably not one of the whole number of missionaries who has not been the instrument of originating or keeping alive one *Sabbath school*. The number actually reported has been 544, embracing 19,690 scholars. The whole number of children and adults thus instructed under the care of our missionaries probably exceeds 30,000. *Bible classes* have been gathered almost without exception.—Those reported are 239, with 3711 pupils.—More than 7000 have probably been thus instructed. The cause of *Temperance* is promoted, and societies are formed, in most of the congregations. 36,402 subscribers to total abstinence have been reported, and probably more than 60,000 enrolled. Bible and Tract distribution has been carried on. But all these are only preparations for doing good. The *result* for which it is all done, is, "the grace of God that bringeth SALVATION!" *One hundred and eighty-seven* of the churches reported, have been blessed with special revivals of religion, resulting in the hopeful conversion of more than 8000 souls. The whole number of hopeful conversions reported by the missionaries, is 9,237, of whom 6,031 have been added to the churches. Whole number added to the churches the past year, 7,389. The probable number of conversions is more than 10,000.

Since its organization, in 1826, this society has secured to congregations and districts, which must otherwise have been destitute, in whole or part, of a preached gospel, 1339 years of ministerial labor, and added to the churches 15,089 souls. More than 20,000 have probably been converted under their ministry.

And this society has labored not alone. Other causes have been in operation, in connection with this, to produce still greater results. And other organizations, connected with different denominations of christians in our land, have put forth their efforts; and we "forbade them" not, "because they followed not with us." It is ours to rejoice in every effort which tends to salvation; and if, by the operation of all these causes, the American churches have been blessed with 2000 revivals of religion, and 100,000 souls converted within the last year, we will rejoice and praise God the more, because the results of our own efforts, great as they truly are, are rendered comparatively small by reason of this accumulation of blessing and glory which excelleth.

How much more like Christ is such holy rejoicing, than that sectarian jealousy that has been manifested by some High Church Presbyterians, who would gladly crush this Heaven born institution, if it were in their power.

AMERICAN EDUCATION SOCIETY.

ABSTRACTS OF THE SIXTEENTH ANNUAL REPORT.

The report contains a tribute to the lamented Cornelius. He was engaged in the service of the church about 16 years, during which he preached as a pastor and as an agent for different philanthropic purposes, between three and four thousand times; travelled for various public objects at least 50,000 miles; was instrumental in the conversion of between 200 and 300 individuals, and raised funds for various charitable objects to the amount of more than $200,000.

This Society, including the Presbyterian Education Society, has assisted the past year,

150	young men	in 11	Theological Seminaries,
279	"	"	in 25 Colleges,
228	"	"	in 77 Academies,
15	"	"	under private instruction,
Total, 673	"	"	in 113 institutions.

Sixty seven are in 14 institutions in the valley of the Mississippi. The new applicants received the past year are 222; about 60 of the beneficiaries will be licensed to preach. Not far from the same number expect to engage in foreign missions. Amount refunded $1.312 77, making nearly $7,000 refunded in six years. Receipts for the year $41,927 15, of which $4,325 05 was on account of scholarships, and $37,606 10 for current uses. Expenditures $41,362 56, leaving a debt upon the society of $3,588 05. The amount earned the past year by the beneficiaries, in various ways, was $15,568. 56 men in seven theological seminaries, earned $3,282 averaging $58 each; 149 in 18 colleges earned $9,270, or $62 each; and 116, in 47 academies, earned $3,016, or $26 each. In 1827 the earnings amounted to only $6,000. The obligations of 24 individuals have been cancelled at their request. Of these 19 are missionaries, four foreign and fifteen domestic.

General Results.

Since the establishment of the society fourteen hundred and twenty-six individuals have been aided. They may be distributed as follows:

Foreign Missionaries,	26
Licensed to preach the gospel, now in this country,	460
Now under patronage, exclusive of licentiates,	120
Temporarily employed as teachers,	70
Permanently employed as instructors,	30
The number who have died, is	46
Failed for want of health,	30
Unqualified persons, most of whom after trial were dropped.	50
Number entered other professions for various reasons,	25
Number about whom we have no recent information,	65

Of the 486 individuals who have been licensed to preach the gospel, 92 have recently reported to the Directors the following facts.

The oldest of these 92 persons is about 40 years of age. They have been in the ministry from one to eleven years. Since they were connected with the society, the 92 have taught school in all 201 years. They have instructed 22,865 children.—They have been instrumental of 183 revivals of religion, and of the conversion of about 20,000 persons. They now instruct in bible classes 15,000 children and youth. They preach statedly, to about 40,000 persons. A-

bout 13,000 individuals in their parishes are members of temperance societies. About $16,000 are contributors in their parishes for various philanthropic purposes. They have induced 147 youth to study for the ministry.

NEW-YORK SOUTHERN SUNDAY SCHOOL UNION.

The third anniversary was celebrated on Tuesday, at Chatham street Chapel, at 11 o'clock, A. M. Rev Dr. McMurray, President, in the chair. The annual report was read by T. R. Green, Esq. Corresponding Secretary.

This Society numbers in the 12 adjoining counties, 276 schools, exclusive of those in the city; 2,228 teachers, and about 14,000 scholars. Volumes reported in Libraries, 13,500. During the past year, 325 teachers and 215 scholars, have made a profession of religion.

Rev. Mr. Ludlow offered a resolution, "that it is the duty of ministers to promote Sabbath schools, as one of the most efficient means of saving our country." Mr. L. said that if any one in the house had reason to bless God for Sabbath schools, he had. He could respond to the sentiment of a ministering brother, that his Sabbath school had been instrumental in converting as many souls as his own labors. So certain, said he, is the connection between teaching in the Sabbath school, and conversion that when a teacher enters a school unconverted, I consider it a sure indication that he will soon be inquiring the way for himself. My Sabbath school teachers are true yoke fellows—my best coadjutors.

There is one place in our city, said Mr. L. in my view more like the infernal world than any other place on earth. Go to any region of the globe—go into the depths of Paganism, where the prince of darkness holds undisputed sway, and you will not find its equal. But even here, where nearly all other men are excluded—even here the S. School can tell of its achievements. A dear brother went there, in the spirit of him who "ate and drank with publicans and sinners;" took the half naked, miserable children from their dens of wretchedness and infamy; gathered them into a Sabbath school, and commenced the work of moral training. But who can describe his difficulties? When collected together, the children seemed resistlessly impelled to fighting and swearing, like imps from the bottomless pit. He instructed them, however, in the pure principles of the gospel; God blessed his exertions; about 200 were soon numbered in his flock; the beams of the Sun of Righteousness penetrated their mind; an improvement was soon made in their habits and character; and here we have furnished a noble example, that no part of the world is hopeless, into which you can guide the river of life; it will cleanse any stall, however filthy.

It is yet to be tried, said Mr. L. and decided, whether our republic shall exist, or sink down with others to the grave of nations. Sunday schools have it in their power, not by a union of church and state, but by diffusing the rich blessings of knowledge and religion, to promote the perpetuity of our political freedom. It is a wise maxim, that iron chains will not bind freemen to duty. We must bind ourselves with the silken cords of light and love. Then will "nations learn war no more," but "beat their swords into ploughshares, and their spears into pruning hooks."

Take the map of the globe, said Mr. L. and find, if you can, such a spot as New England. No place under the canopy of heaven will compare with it for intelligence and virtue. And why? New England was the landing place and residence of our puritan fathers. The eagle, whose broad wing overshadows our land, rested on Plymouth rock. The institutions of our fathers have been transmitted to their children, and New England now exhibits, in her school houses and her meeting houses, the secret of her unrivalled excellence.

Rev. Thomas H. Skinner, D. D., John Hall, Esq. and F. W. Porter, Corresponding Secretary of the American Sunday School Union, attended as a deputation from that body. The two former gentlemen made brief but appropriate addresses.

AMERICAN SEAMEN'S FRIEND SOCIETY.

This Society held its 4th Anniversary on Monday evening, May 7th, in the Chatham-st. chapel, the president, Adrian Van Sinderen, Esq. in the chair. The Rev. Jonathan Greenleaf, Minister of the Mariner's church, Boston, moved the acceptance of the report, which was seconded by S. V. S. Wilder, Esq.

Mr. G. said the object of all our efforts was to do good to the souls of seamen. And have sailors souls? This is a solemn question, they have an immortal part, to be saved or lost. What we do for their rescue must be done quickly. Their lives are short. Seamen exert a greater influence upon society at home than is generally imagined. Their number is great. More than 100,000 in the U. S. About 45,000 in the foreign trade, and an equal number in the coasting and fishing business, besides those which are in our armed vessels. They must exert a great influence. Let the grace of the gospel sanctify their hearts, and the return of the sailor will be hailed with delight. It will be to the pious like the waters of the sanctuary. They have access to many places in our cities, where others cannot go. O let the sailor become religious, and every lurking place of sin would be purged. We think of their influence abroad, but it is greatest at home. Our influence is confined to one spot. But there is scarcely a sailor, who has not visited many places. Only let him be converted, and he will not mark his way with horror, but with blessings. He would *see* the state of mankind, and his eye would effect his heart to pray and labor.

Mr. G. urged the duty of prayer for sailors. Consider how they are cast off from the ordinary means of religion. Let the poor mariner, struggling with toil and danger, and perhaps with death, be remembered, and God will send down his blessing, till the abundance of the seas shall be converted to God.

The president then introduced in behalf of the executive committee, the Rev. John Diell,

appointed American Seamen's chaplain, at Honolulu, Sandwich Islands.

In addressing the meeting, Mr. D. observed that it was by particular and urgent request of the committee he had been induced to present himself before that audience, notwithstanding his youth, and inexperience in addressing assemblies. Yet he would account himself happy if by any means he could be instrumental in promoting the cause of the Redeemer. The audience need not be told that his youth needed their prayers, in undertaking the charge of American chaplain at Honolulu. But in order to this it was needful that the community should be acquainted with the *facts* which called for their sympathies.

Honolulu is the most important harbor in the Islands of the Pacific. It is the chief stopping place for vessels that traverse those seas. Particularly whale ships from the United States.

In a single year, 1829, 158 vessels stopped at the port of Honolulu. Many of them staid for weeks and months. During half the year there are from 600 to 1000 constantly in port. At one time there were no less that eighty vessels.

Governor Adams has abolished the dram shops, and broken up the haunts of pollution. He told the captain of a ship who asked leave to purchase some rum for his crew, "To horses you may give rum, and to cows, and to dogs, and to hogs; but to real men you must not give it." Seamen now have no place to go to. But give them this establishment, and they have a place of resort on the Sabbath, which is not only safe but profitable.

The president introduced the Rev. Edwin Stevens, appointed American Seamen's chaplain, at Canton, in China. Mr. S. presented the claims of this mission, in three aspects, as promising great and eternal good to the seamen who are there—as removing a standing and effectual barrier to the introduction of christianity into the adjacent countries—and as tending actually to introduce it into the great nation itself, populous China.

China seems to stand before me like a vast and dark prison house. The eye has no light; but in the remote corner of Canton, some beams from heaven are entering. And over the northern wall, a light also is gleaming from the British stations in Siberia. On the west and southwest too, the light is seen upon the mountain tops, from Malacca and Burmah and Siam. Still the slumber within, is unbroken. Not one cry from within, comes for health. Not one hand is raised for aid. It is that *silence* which speaks, that universal *stillness* from those "poor dumb mouths" speaks—"Have mercy on China." My brethren, let me plead before you for my country, my adopted country. She sends no one to plead her cause. She has no one to send. She desires none. But wait not for it, you must come to her. Says our young brother who now stands there almost alone, "send us out missionaries by seventies." Said Milne, 12 years ago, "had we now 300 missionaries, we could give them all full employment, at this moment." We have sent out *two*.

The Rev. Mr. Patton, of New York, then addressed the meeting.

The object of this meeting is not to discuss the question whether seamen can be saved. That the Lord Jesus Christ settled 1800 years ago. Nor to inquire whether they are under unfavorable circumstances for religion.—That any man can see. Nor to show that seamen, if converted, will be efficient helpers of the gospel. There is something in the very frame work of a sailor's nature, to make him efficient. But the real question is this:

Shall we not do at once, *all* that our Heavenly Father wishes us to do, and opens the door for us to do?

I have had, said Mr. P. the privilege of visiting several of the southern ports. At Charleston, I found seamen themselves associated for promoting the welfare of their comrades. And what do you think they call it? It is the "Windward Anchor Society." And any one who has ever been on a lee shore in a gale of wind, knows the value of the "windward anchor." Now seamen on shore, are on a lee shore of destruction. And these efforts are designed to be their anchor at the windward. I also visited New Orleans, and providence threw me into the same family with your missionary there, Mr. Winslow, whom I found doing a noble work. There are always in that port, from 1500 to 2000 seamen, and as many boatmen. I have seen nothing any where that looked so much like New York, as the shipping along the Levee, on a noble curve in the river. The Mariner's church occupies the centre of the curve, in a most conspicuous position—a prominent object from every part. But there is a difficulty. The Mariner's church, that noble building is in ruins. It looks like a dismantled ship, a wreck that has been condemned and abandoned by the underwriters as unseaworthy. Seamen are ashamed to be seen going there. There is no plastering on the walls, no ceiling over head, no slips but rough board seats, no pulpit but of the same materials. This house must be finished. The cause of seamen at New Orleans depends on it. If it was finished, you might have a congregation of 1500 or 2000, instead 200 or 300. The friends of seamen there are doing nobly. They have opened a Seamen's Home. I met there on Tuesday evening with about 50 seamen, for a prayer meeting, and an interesting time it was. The thing I wanted to say here, was just this, I hope when Mr. Winslow comes to the North, the hearts of our merchants and others will be opened, to furnish the means for completing that Mariner's church.

AMERICAN TRACT SOCIETY.

The seventh annual meeting of this Society was held in the Chatham street chapel, New York, on Wednesday, May 9th. S. V. S. Wilder, Esq. the president of the society, in the chair, supported by Hon. Stephen Van Rensselaer, vice president, and Hon. John Cotton Smith, of Connecticut. The meeting was opened with prayer by Rev. Dr. Broadhead, of the Reformed Dutch Church, New York. The president delivered a brief introductory address; Moses Allen, Esq. treasurer, read the report on the treasury, and Rev. William A. Hallock, corresponding secretary, read the annual report.

ABSTRACT OF THE SEVENTH ANNUAL REPORT.

The report notices the removal, by death, of Col. Richard Varick, a Vice President, and Rev. Dr. Rice, Mr. Thomas Skelding, and Mr. Timothy Dwight Williams, members of the board and executive committee.

Labors of the publishing Committee.

Forty-six new publications have been stereotyped, during the year, making the whole number of the society's publications 614, in seven different languages, exclusive of four in Burmese, six in Tamul, and one in Cherokee, which have been approved for publication at foreign stations.

The committee have published a sketch of the origin and character of the tracts in the principal series, with the names of their authors, so far as they are known, and the committee have felt at liberty to publish them. It appears from the sketch, that the evidence of the authenticity of the society's 72 narrative tracts, is in general very satisfactory, and not one is retained of which the committee have evidence that it is not, so far as it imports to be, a narrative of facts. The committee earnestly request the preparation by competent hands, of authentic narratives of facts which have occurred in our own country.

Amount printed.

No. of publications printed during the year,	5,471,750
No. of pages, do. do.	87,622,000
No. of pages printed since the formation of the Society,	288,281,000

Amount circulated.

No. of publications circulated during the year,	4,927,009
No. of pages, do. do.	66,044,897
No. of pages circulated since the formation of the Society,	345,004,015

Gratuitous Distribution.

No. of pages gratuitously distributed during the year,	3,473,110

Receipts and Expenditures.

Received during the year, ending May 1, for tracts sold essentially at cost,	$37,430,29
Donations,	24,474,78
Total,	$61,905,07
Paid during the year for paper,	21,139,95
For printing, stereotyping, engraving, folding and binding,	22,861,61
Expense for destitute portions of our own country, including expense for traveling agencies,	6,225,98
Appropriations for Foreign Distribution,	5,044,00
All other expenses as by items in the Treasurer's report,	6,536,86
Balance remaining in the Treasury,	96,67
Total,	$61,905,07

The system of prompt payments adopted by the committee has met with general approbation, so far as known, by the society's branches and auxiliaries.

Branches and Auxiliaries.

The number of new auxiliaries recognized during the year is 146, making the whole number now immediately connected with the society 997.

A correspondence, interchange of publications, &c. have been sustained with the Religious Tract Society in London, which published, the last year, 1,000,000 tracts, and has aided in circulating tracts in *seventy different languages.*

The claims of our own country.

This society has now great facilities for reaching quickly our entire destitute population.—Not only are its 600 publications in seven different languages, stereotyped—depositories established in all the principal towns—and auxiliaries formed—but its plan for supplying our whole country is matured and sufficiently tested by experience; and what is more, in the system of distribution now adopted, God is adding a double efficiency to this entire department of benevolent operations.

The work to be accomplished is to induce the whole community of intelligent, humble evangelical Christians in our land to take in their hand the awakening tract, and go, "every man" to "his neighbor, and every man" to "his brother, saying, know the Lord," and to persevere in this labor of love, relying on the power of his gracious Spirit, till "they shall all know him, from the least of them unto the greatest of them," and God shall "forgive their iniquity and remember their sin no more." The committee invite investigation to the character and legitimate influence of this work, as one that God has commanded, and they have no fear, that by any serious mind they shall be considered, as having attached to it an undue importance.

Ministers of the gospel to supply the destitute millions of our country are not in existence; and yet by the foolishness of preaching God will save them that believe. What then shall we do but to take the messages of his grace on the printed page, so like the original gospel and epistles but which the art of printing enables us to multiply almost beyond any conceivable limits, and then presents them at the fire side of our dying fellow men, bespeaking their attention and beseeching them to be reconciled to God.

The plan adopted by the society for extending this work, is to divide our whole inhabited territory into fields, each large as a faithful agent with all the christian co-operation that can be summoned within its limits, can so occupy, as to effect the systematic supply of the entire destitute population. Abundant facts are given in the report to show that at least thirty such agents are now needed in our country. Twelve of whom are already in the field.

Claims of foreign and pagan lands.

Notwithstanding the depressed state of the Society's funds, five months since, such has been the liberality of the churches, in view of the urgent claims of foreign, and especially pagan lands, that the committee have been enabled to remit the following sums for tract distribution abroad, viz. for Burmah $1000, China $500, Bombay $600, Ceylon $400, Sandwich Islands $500, Greece $300, other countries on the Mediterranean $500, for the use of the United Brethren $200, for France $400, Ham-

burgh $200, St. Petersburgh $300.—Total $5,000.

American missionary institutions have now laboring in foreign lands, not far from 80 ordained ministers of Christ. They have six printing establishments and 13 presses at their command, if we include two presses now waiting for opportunity of conveyance.

The languages of the most important pagan nations are already acquired; and the nations seem waiting for the tidings of salvation by Christ on the pages of tracts sent by thousands and millions to those whom the missionary's voice cannot reach.

Each of these missionaries, their wives, the assistant missionaries, the teachers and pupils in the schools, and the converts from paganism, not only may be, in perfect accordance with the nature of their work, must be in order to their highest usefulness, active and efficient tract distributors. The committee wish not merely to furnish them with the tracts they urgently call for; but to animate and encourage them to increased exertion, till their duty, and the duty of christendom in this department of benevolent effort shall be discharged.

The report embodies a fund of valuable information, showing the practicability and necessity of extending tract operations, in each of the countries to which the above appropriations have been made. We have only room for a little of what is said respecting

China.

If the population of the world be 800,000,000, and that of China 266,000,000, which is not far from the average estimate of geographers, then China embraces one third of the population of the globe, and in this view presents a stronger claim on the prayers and efforts of christians than any other country.

But the power of the press in China renders its claims on this society peculiarly urgent. The Chinese are a reading people, and they venerate their language as if it had been constructed and given them directly by their gods. "A Chinaman," says Rev. Mr. Abeel, "never refuses a book if he can read, and there is little doubt but he generally finds out its contents." "A native unacquainted with letters will go through his village to have a book read—rather than remain ignorant of it."

Out of the construction of that singular language, grows a fact not less curious to one who uses our language, than important in estimating the power of the press in China—the same books are read by those who speak different dialects.

It is an astonishing fact, that the Burmese, by diffusing Boodism in China, thro' the press, have engrafted it on the religion of Confucius, and in no small degree changed the religion of an empire—and with the power of the Almighty Saviour for our help, and under the influences of his Spirit, shall not CHRISTIANITY be introduced into China *through the medium of the press*?

The report contains abundant evidences of the divine blessing on the society's publications, which we are compelled to omit.

AMERICAN BIBLE SOCIETY.

ABSTRACT OF THE 16th ANNUAL REPORT.

In presenting their annual report, the managers would in the first place record the death of the late President of the society, Col. Richard Varick. This distinguished friend and benefactor was the first Treasurer of the Society, was subsequently its presiding Vice President, and for the last four years its presiding officer. In addition to various sums to constitute life Directors, and members, he has, within a few years, given $1,500 towards the erection of the society's houses, $2,000 towards the general supply, and $1,000 for ordinary distribution.

The managers also notice the decease of Col. Robert Troup of New York, one of the oldest Vice Presidents.

Since the removal of these officers, the managers are happy in having been able to fill their places by two of our fellow citizens in whom the Christian community can place unlimited confidence. As successor to Col. Varick, the Hon. John Cotton Smith of Connecticut has been called to preside over the society, and John Pintard, L. L. D. of New York appointed to the place vacated by the death of Col. Troup. The first of these officers has long been known to the civil and religious community, and the latter has been the faithful recording Secretary of the Society from the period of its organization in 1816.

Gen. F. P. Santander, of the Republic of Columbia, and one of its most benevolent and distinguished citizens, has also been appointed a Vice President, and has with much satisfaction accepted of the appointment.

In the course of the year there has been a change in the office of Treasurer. John Adams, Esq. who has served the society gratuitously, and to great acceptance, for four years, was obliged from the pressure of other employments to resign his station, and Mr. Garrett N. Bleecker, (late Comptroller of the city of New-York,) has been appointed his successor. Mr. Bleecker has for several years been one of the managers of the society, and is a gentleman in whose integrity the Christian public can repose entire confidence.

In place of Dr. Pintard, Mr. Robert F. Winslow has been appointed Recording Secretary. He is also to perform the duties of accountant, formerly devolving on the General Agent.

New Auxiliaries.—In addition to the former list of auxiliaries, 32 others have been recognized the present year, making an aggregate of 838, exclusive of numerous branches.

Receipts.—The receipts of the year, deducing the sums borrowed, amount to $197,059. Of this sum $40,193 88 were received in payment for books, $4,571 74 from legacies; $23,555 40 as donations towards the general supply; $677 07cts. for the distribution of the scriptures in foreign countries, and the balance from other sources, specified in the treasurer's report.

It was stated in the last report that $34,140 were due to banks. This debt has since been reduced to $22,000, and the debt for paper has been somewhat reduced. The managers are deeply anxious that debts due from auxiliaries

may soon be paid in, so that this Bank claim may be removed and the society be ready to embark in foreign distributions.

Books issued.—In the subjoined table will be seen the number and varieties of Bibles and Testaments issued from the depository in the course of the year.

English Bibles	53,730
English Testaments	59,019
French Bibles	171
French Testaments	1,266
Spanish Bibles	87
Spanish Testaments	182
German Bibles	673
German Testaments	280
Welsh Bibles	176
Russian Testaments	100

besides 118 Bibles or Testaments in other languages, making a total of 115,802 issued during the year, which added to those issued in previous years makes a grand total since the organization of the society of 1,442,500 copies.

New Bibles with marginal references.—The distribution of Bibles and Testaments in the older parts of the country this year has been quite limited. This is in part to be attributed to the circumstance of the Parent society's having no Bibles with marginal references.

There is another reason for this diminished distribution in the older states to which the managers would call special attention—namely to a wide spread and injurious impression that because a Society has once supplied its destitute families there is now no need of further distributions. This impression must be soon removed or very many families will live and die without the word of God even in the most favored states in the union.

New Building.—It was mentioned in the last report that the former printing house had been sold, and that two new buildings had been commenced on lots adjacent to the Depository. These buildings are now finished and furnish extensive accommodations for the use of the society. One of these buildings fronts on Nassau street, the other is on the rear of the lot, and adjoiinng theatre alley. The cost of these buildings was $11,050 52, very nearly the sum for which the former house was sold.

General supply.—It was hoped that the managers would be able to report on this occasion that every family in the United States had been furnished with a Bible. They have not, however, this satisfaction, and from the growing, changing nature of our population, perhaps they never may be able to make such an explicit report. To the states and territories which were left partially unsupplied last year, books have since been forwarded wherever solicited, and in most instances, as many of these as were supposed adequate to the supply of the families destitute. Distributions have been going on through the year, though from the scattered state of the population, and the few to act as Bible distributors, it is feared that in several of the states and territories some counties remain yet to be supplied. The entire report when published will show where the deficiency of supply exists, and what encouragement there is to expect its ultimate completion, so far as this work is generally completed.

But the managers feel at the present time, not so much solicitude about the entire supply in those few portions of the country referred to, as they do about the *re-supply* of those portions where a general distribution was made some years since. On this point they have much anxiety. A few instances of re-investigation which have been made to show an increase of 100, 120, 150 and 200 destitute families in a county, in a single year. This increase has been ascertained the present year in the state of New York, in Kentucky, and in Illinois. Other instances have occurred, where societies which were supplied four and five years since, have recently been found to contain from four to nine hundred households without the Bible. Some auxiliaries have determined to make re-investigation the coming year, and it is the earnest desire of the Board that this species of labor may become general. Let it be remembered that wherever the members of a family can live without a *Bible* they are probably neglecting all other means of grace and fast hastening to destruction.

Foreign Distribution.—Owing to numerous domestic engagements, little has been done the present year in distributing the Scriptures abroad. A small quantity of them has been sent to the Baptist Mission station at Tonawanda, in the west part of New York, for the benefit of the aborigines, and others have been granted to the Am. Seamen's Friend Society, for the use of the seamen in foreign ports. But the managers feel that the time has come when they are called to enter on the work of foreign distribution in good earnest. To a very considerable extent the families of our country are (or at least have been) supplied. There are now nearly 800 auxiliary societies, and many of them can command great resources. They can meet all our growing demands at home, and yet furnish annually a large surplus revenue to aid distribution in Papal, Mahomedan, and Pagan countries. Just at this moment, when the country has got ready to embark in foreign distributions, the cry comes from two of our Aboriginal tribes, from Russia, from different parts of Greece, from Smyrna, from Bombay, from the Burman empire, from China, and from the Sandwich Islands. Some of these cries are urgent and the assistance wanted is great, and becoming more and more so every day. The appeals from some of these places, when they come to be spread before the auxiliaries and friends of this society, cannot but call forth that same zeal and liberality which has been manifested in giving the bible to our countrymen.

Sterotype plates for a modern Greek Testament are now in preparation, and when finished, a large edition of this work is to be printed and sent to the afflicted people for whom it is designed. To prepare this work, and to meet other wants where encouragement of aid has already been given, the managers will need from 20 to 30,000 dollars. Most of this money is wanted the present moment, and while it is withheld, the dying heathen around the mission stations, who are beginning to ask for the sacred books must be told to wait, and wait until American christians have time to make collections. With such wants as these now pressing

and with every prospect that these wants are to multiply from year to year, the managers cannot but feel that a weight of responsibility is devolving on them, and that they must be prompt and urgent in their appeals for contributions. They wish to see every friend of the Bible feel his personal obligation to aid this cause, and then see every auxiliary take effective measures to gather up what can be collected within its bounds, and forward the same to the parent society.

BAPTIST GENERAL CONVENTION, &c

The buisness accomplished at the late meetings of the Baptists in the city of New-York, commencing April 25 and ending the 30th, was peculiarly cheering, and favourable to the cause of Missions.

It is worthy of most grateful remark, that a spirit of generous liberality marked the coming together of the brethren from distant parts of our States. They "brought with them the silver and the gold to the name of the Lord." The Treasurer of the Convention received whilst in New-York, TWELVE THOUSAND DOLLARS. And we have now the pleasure of saying, that there is at this time in the Treasury about FIFTY THOUSAND DOLLARS, the greater part of which is at the disposal of the Board.

It is thus distinctly seen, that Baptist friends in the United States have given, in the last year especially, with a liberality highly honourable to the cause. There has not, we speak advisedly, been so great a want of pecuniary means, as of men qualified for the holy work of Missions. But we are assured that a number of brethren, prepared for the labour, will soon be ready, and will speedily embark for distant Burmah. Those who have a system of giving periodically, or as they have been prospered in their buisness, will do well not to relax. The publication of the Bible and Tracts in the Burman language, in addition to the support of the new Missionaries, will it is hoped, soon call for this money, and perhaps as much more. It ought to be more generally known, that men of God, resembling primitive Christans, are the very men, and the only men, whom the Board can conscientiously send far hence, or to the destitute in our own country.—*Chr. Watch.*

THE DYING EXPERIENCE OF A CHILD.

The following affecting account is given by the pastor of a church in New Jersey, who has recently had a powerful revival. It was given in a letter to the Rev. Mr. Norton, who has kindly permitted us to copy it.

A most interesting case of the Holy Spirit's work occurred last week. A little girl in her sixth year was sick, and became exceedingly distressed. She spoke of her heart, her wicked heart, she had never loved God, she could not die in peace, she felt God was angry with her, and insisted on my being sent for. I went; and never did I see an adult more rationally exercised. I talked to her, and prayed with her, and could hear her deep sobs and earnest cries for *mercy, mercy*, while I prayed. I left her still in great distress; some time after she asked her parents to pray—they did so—she herself then tried to pray, and then leaning on her mother said, ma, I never prayed before, I have been a great sinner, an old sinner, but I have given my heart to God, he is so good, and it is easy to love him. She called to her little sister and brother, (both older than herself,) and begged them to repent, and love the Lord Jesus Christ, and do it now; you *can* do it, it is easy, oh, do it now, and don't put it off.* She afterwards broke out into singing and praising God, said she was very happy---and only sorry she had not loved God before. Spasms preceding convulsion coming on, she asked for something to clear her throat before utterance should be stopped, and literally continued to sing and praise God until stopped by convulsions. She lay another 24 hours, occasionally under strong convulsions, but in her lucid intervals, blessing God and calling on others to love and serve the Lord.—She died leaving a delightful consolation to her afflicted friends, and a bright testimony to the Holy Spirit's power. H.

GEORGIA AND THE CHEROKEES.

Georgia has commenced her survey of the Cherokee country notwithstanding the decision of the Supreme Court of the United States. Our Country is now overrun with surveyors, laying off the land into small sections about two hundred acres—The gold region is to be laid off into lots of forty acres. There are we believe about ninety-two districts of nine miles square; one company of surveyors is sent to each district, consequently there are not less than five hundred and fifty men employed in survey, under the authority of Georgia, at this time. Five hundred and fifty men employed in surveying, marking trees, or otherwise, doing the thing which is expressly forbidden, by the act of Congress of 1802—If the intercourse law, and the treaties were carried into effect, which the President is constitutionally bound to do, these men, who are now employed in surveying the land would meet with the just penalty of the law.—By the fifth section of the law above alluded to is enacted, "that if any citizen shall make a settlement on any lands belonging, to or secured, or granted, by treaty with the U. States, to any Indian tribe, *or shall survey or attempt to survey*, such lands, or *designate any of the boundaries, or otherwise*, said offender shall forfeit a sum not exceeding $1,000, and suffer imprisonment not exceeding twelve months." In the same section, the President is armed with full power to take such measures, and to employ such military force, as he shall judge necessary" to carry the law into execution.

It is surprising to see men of good and liberal feelings, & who would no doubt feel highly indignant, were they charged with dishonest conduct towards an individual in his private capacity, deliberately invading the rights of thousands of their defenceless fellow beings, in open violation of the law, in open contempt of the decision of the highest Court in their own country. Those of the surveyers we have seen and had an interview with, appear to be men of respectability; one of them is a minister of the Gospel.

"Remove not the old land mark; and enter not the field of the fatherless; for their redeemer is mighty; He shall plead their cause with thee."—*Cher. Phe.*

* This infant preacher ought to have been reproved, for this is pure Taylorism.—ED. REL. INT.

MISCELLANEOUS.

[From the Vermont Chronicle.]

PASTORAL CONVERSATIONS.

In my visits, I came to another person, bowed down because of sin. "I cannot repent," he said, "*how* shall I repent? What shall I do? tell me, O tell me!" After soothing his agitated mind by a little mild conversation, I said, "what do you conceive repentance to be?" "I do not know; but it is something that I have not got, and I must have it or I am lost forever," —and he wept aloud. I said in a calm, soothing way, "weeping, and indefinite anguish will never be repentance. Let us look at the subject with patience and perhaps you may see what it is. What do you think sin is?" "That it is loving and doing every thing that is evil, every thing that is wrong in the sight of God." "But you have been encompassed with temptations, have you not?" "Yes." "And they caused you to sin, did they?" "No, no; I loved sin. I loved to hide away from God; and the temptations gave me an opportunity to gratify myself, and so I have given myself up to all the evils that accorded with my wishes." "Then the temptations were not the sin, nor did they create it. They only showed it, called it out, made it manifest." "Yes, that is all. I am not angry with temptation, but with self. I hate and abhor myself." "Now, repentance is sorrow for *sin*; not for the temptation, nor for the consequence, but for sin, because it is sin. Are you sorry simply and mainly because you have been, all your days, living and doing wrong, because it is wrong?" "Yes, I am sorry." "Very well; will you give me the evidence that you are so, by forsaking sin; and by doing every thing that your conscience and the word of God says is right?" "O yes." "But that is saying a great deal. It is putting yourself under a new master; it is to *intend* new things; is to *attempt* new things; it is to *love* new things. Well then, do this and show us your sorrow for sin." "By the help of God, I will!" So I passed on to another.

"I have just heard," said he, "a long and earnest exhortation on repentance; the great point of which was, to insist on *immediate* repentance. Now is the time, the preacher said; before the sun shall descend this day; yes, before you leave this house; yes, before you leave these seats; yes, before this exhortation is finished. Now, now, at this present, is the juncture. *Repent now.* It may be done now, as well as ever—better than ever. You only have more sin if you put it off a single moment. Now then, at once REPENT. I wanted to repent, and said to myself, there, now, I will repent. It must be as he says; it is my most immediate duty. I will repent. And I tried, and tried, and there it is. I am just where I was before. I willed as hard as I could will, but all to no purpose." "My dear friend," said I, "your mind is not a machine, that you can turn and twist it about like the screw of a cider mill, making your own determination the lever. You may try ever so hard, and make ever so desperate efforts, and you will effect nothing in that way. And if it were possible to effect any thing in this way, only think,—you would make right and wrong dependent on your determinations; it would destroy all permanency in virtue, and all character in vice. No; just look at repentance, and see what it is; sorrow for having done, and for doing wrong. A violent effort to get into some state, which you call repentance, is not sorrow for doing wrong, because it is wrong. Are you grieved and full of sorrow at your conduct for not serving and loving God?" "Yes, to be sure I am." "Will you give me the evidence of it, by living a new life?" "I will try." "*You* will try! And do you expect that *you* will succeed?"—I paused (in soliloquy.) "Stop. This new life I am to lead is one of union to holiness; that has always been foreign to my heart—a life of union to right, and that must be union to God, who is Supreme Right. —There, in Him, is all I wish, or can desire. O, for perfect, eternal union to Him.—That must be the way. That is the way. Of myself I can do nothing, only go on to sin!—O, for mercy, for compassion on such a sinner!! (Pause.) Is not God in Christ Jesus reconciling the world—*reconciling sinners*—yes, just such as I am,—reconciling them to himself? O, *to himself*! Thanks, everlasting thanks, for this way of access. There, in Christ Jesus, my whole soul shall abide. In him is wisdom, strength and righteousness. There I will abide to obtain all I need to overcome sin. O, how true it is, that, without Christ, I can do nothing, and with him I can do all things. Strange that I never saw it so before."

The next week he said to me, "why did I not find this peace, and love and joy, that now fill my heart, when I *tried* to repent?" "The exhortation which you heard," I said, "conveyed the idea to your mind, that repentance was a volition, or some indefinite mental state, instead of being sorrow for sin; and you were put to the business of making a volition, as tho' your blame or sin consisted in not making this volition. In conformity to this advice, you tried and made efforts, but all to no purpose; and that because a volition or a resolution is not sorrow for sin. Suppose, now, I should detect my little boy in a falsehood, and place him upon a stool and command him to repent, to be sorry immediately, and shake him soundly if he did not; and he should reply, 'father, I have tried to repent, but it won't come; I have resolved to be sorry, but it does not satisfy you; what shall I do?' Suppose then I sit down, and open before him the enormity of the guilt of falsehood, the aggravated character of the one he has told, his age, instruction, knowledge, &c. &c. until I happen to look up, and the tears are coursing down his cheeks, and with sobs, he falls upon my neck,—'O, forgive me; I will do so no more, I wish to be good.' Now in this case, the sorrow does not come from volition, predominant, or subservient, or immanent *as its cause*, nor from any thing which you can point out, as its cause. Sorrow for wrong is a state or posture of mind in view of past conduct because it is wrong. Any other conception of it is erroneous; and all that can be done to awaken it is, to present the wrong fully before the mind, and if it does not then sorrow over the guilt, nothing more can be done. It is so

resolutely attached to wrong, that it will go on searing itself, in spite of your efforts. A knowledge of sin implies, that the individual is in a state of wrong; and if he so understands it, and refuses to lay down in the dust, begging mercy and pardon,—he refuses to take his *own place*; he refuses to do that which he knows to be *right for himself*; and if he continues to refuse, he must be treated as incorrigible.

"If you still find difficulty here, it can be solved only by your own doings or feelings, as a state of *conscious performance of duties, or of conscious feelings*. It cannot be solved by words, drawn more or less from sensible objects, all attempts at explanation will only entangle the mind in a net of words, and withdraw it from that self-conscious examination, which gives it an insight into its true state."

From the New York Evangelist.

THE NEW ORGANIZATION.

The last Evangelist contains an article giving several reasons against the proposed reorganization of the General Assembly. The main reason alledged is, that it will throw the power of the Presbyterian church into the hands of the old school. I do not know how that is. But it does not seem to me an argument of much weight, even if true. Admitting that a certain class of ministers who are supposed to be very tenacious of ecclesiastical power, will be enabled to keep it. It will only be, that the others will be just so far relieved from the trouble of spending time and labor in managing the mechanical concerns of the church. Of course those who are relieved from this kind of labor, have nothing to do but to "keep preaching." They can give their whole time and their whole hearts to the *proper* work of the ministry, and leave the service of tables to those who like it better. They can hold protracted meetings, and labor in revivals of religion, to their heart's content.

This placing the ecclesiastical machinery back in the hands of the old school would subserve the same purpose, of freeing revival men from this uncomfortable burden, in another way. It would remove the incessant anxiety which the others now feel about the loss of their ecclesiastical power. Of course they would be less jealous of us, and more willing to let us alone, and suffer us to preach the gospel in peace. It is doubtless owing to the wonderfully rapid increase of revivals and revival preachers, that ecclesiastical controversy has assumed so fierce an aspect in the Presbyterian church. While they could hold the reins unquestioned and unmolested, they were much more kind and friendly. But now, when they find that through the influence of Education Societies, and Home Missions and revivals, they are fast shrinking into a minority, that the church is going on and leaving them in the rear, and unless something is done they will have only such influence in ecclesiastical affairs as their zeal, wisdom and success in *preaching the gospel* entitle them to, they are alarmed. Any one reading the columns of the Presbyterian, or Dr. Green's Advocate, or Dr. Wilson's Standard, must be struck with the conviction that these men are well nigh frantic with alarm on the subject. And they are willing to agitate the church, to destroy revivals, to run down zealous ministers, and prejudice the churches to shut the doors of usefulness against them to embarrass the work of Home Missions, in fact to do any thing *that is not disciplinable*, to avert the calamity.

Formerly these men did not lay themselves out so with all their might to abuse us and destray our usefulness. Dr. Green, Dr. Wilson, and Dr. Blythe, all used to be kind to their eastern brethren, and even to rejoice in having the gospel preached, and the Presbyterian church enlarged, by the labors of these brethren, whom they are now so anxious to run down. That was because it did not enter their minds that these could ever become a majority. Now I really suppose that if by any means the power could be put back into their hands, under circumstances which should look as if they were not likely to be soon desturbed, they would feel much better. Their fears would be allayed, so that they could not only go to preaching themselves, but their kind and brotherly feeling, would be restored and conduce more to the success of the gospel, than it would for the 'new school' to secure their present ascendency in the General Assembly.

I am not quite sure it is best to have the proposed alteration take place on the grounds.—The thought of my brother Presbyterianus is a striking one, that "it is not only pleasant to meet the brethren once in five or six years from the ends of a great nation, and become acquainted, but it is *profitable* too." Only let the revivals continue, and the spirit of revivals increase, as for the last eighteen months, and very soon the high church will be convinced of their ineffectual struggle to keep back the progress of religion to their rate of advancement. They will feel that the power so long abused, has gone out of their hands forever, and will give it up. Then brethren will come together for religious purposes. The few real questions that arise will be easily settled, and the main business will be to tell and hear the merciful works of God, and to devise plans for the more rapid extension of the Redeemer's kingdom. Each one will bring holy fire with him, and by mutual conference and prayer, it will be greatly increased as he goes home. The presence of the General Assembly will be synonymous with a revival in the place of meeting, and the members will go from it in a state of feeling to labor in promoting revivals at home. I have been at smaller ecclesiastical meetings where such things were, and I therefore believe it only wants a proportionate increase of piety to produce such results from the meetings of General Assembly. Then the meetings could be held in different sections of the church, and carry blessings from year to year into every quarter.

The hope of seeing such a stat eof things in a few years in the Presbyterian church may be a good reason for declining the proposed alteration. It may be also thought desirable on other accouts, that the voice of the whole church should be heard, as at present. But do I hope that no "new school man" will again urge as an objection, the apprehended loss of ecclesiastical power.

NOVUS.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 19, 1832.

COLONIZATION SOCIETY OF CONNECTICUT.

The 5th Anniversary of the Connecticut State Society was holden in the North Church in this city on Tuesday evening, May 15th.

From the Report of the Treasurer it appears that the amount received during the year, is about $1500, which is more than double the amount received during the first three years—and it seemed to add value to this sum when we were told that it was nearly all contributed by our churches, on or about the 4th of July, as an offering for the blessings of our Independance.

The Report of the Secretary gave an encouraging aspect of the Colony in Africa, and the prosperity of the American Society. Addresses were made by Alexander Twining, Esq. and the Rev. Mr. Bacon.

Officers for the ensuing year:

His Ex. JOHN S. PETERS, President.
Hon. JOHN T. PETERS, } Vice Presidents.
Prof. BENJAMIN SILLIMAN, }
Rev. T. H. GALLAUDET, Secretary.
SETH TERRY, Esq. Treasurer.
Hon. GIDEON TOMLINSON,
Hon. EBENEZER YOUNG,
Rev. JOEL H. LINDSLEY,
Rt. Rev. T. C. BROWNELL,
Hon. SETH P. BEERS, } Managers.
Rev. LEONARD BACON,
Hon. JOHN ALSOP,
Hon. RALPH I. INGERSOLL,
HENRY WHITE, Esq.

CONNECTICUT TEMPERANCE SOCIETY.

This Society held its third anniversary in this city on Wednesday last. The Society met for business at the Lecture room in the North Church at 2 o'clock P.M. The following gentlemen were elected officers for the ensuing year.

Rev. JEREMIAH DAY, D.D. L.L.D. *President.*

Hon. JOHN COTTON SMITH, L.L.D.
Rev. CALVIN CHAPIN, D.D.
Hon. R. M. SHERMAN,
DOCT. ELI IVES,
Rev. WILBUR FISK, D.D.
DARIUS MATTHEWSON, Esq
WILLIAM P. GREENE, Esq.
ELISHA STEARNS, Esq.
} *Vice Presidents.*

Rev. NATHANIEL HEWITT, D.D.
Prof. C. A. GOODRICH,
Mr. JAMES BREWSTER
SETH TERRY, Esq.
Rev. JOEL H. LINSLEY,
Rev. JOHN MARSH.
} *Executive Committee.*

DANIEL FROST, Jr. Esq. *Secretary and Agent.*

FRANCIS PARSONS, Esq. *Treasurer.*

Voted, That the Society reccommend to all the Temperance Societies in the state, to place the National Circular of the American Temperance or of the New York Society, in every family in the state.

At half past seven, public services were held in the Centre Church. The President being absent, the Hon. Judge Daggett was invited to the chair. The throne of grace was addressed by the Rev. Mr. Beardman, after which the report of the Executive Committee was read by the Rev. J. Marsh, the former Secretary. Able and eloquent addresses were then made by Daniel Frost, Esq. Rev. Mr. Bacon, and Rev. Dr. Hewitt. We wish it was in our power to present the substance of their remarks. Mr. Frost gave the result of his observation in a two years agency in the state, and an able expose of the evils of the traffic in ardent spirits. Mr. Bacon with great pungency and force addressed the men, who in their heart or with their lips could ridicule and sport with this work of reform; and brought in such dread array before all venders of ardent spirits the result of their traffic, as to cause every man to tremble for any who in this age of light will continue in it. Dr. Hewitt presented to the meeting an interesting account of his embassy to Great Britain, and of the state of the Temperance cause in foreign countries. Judge Daggett closed the meeting with some affecting accounts of trials he had witnessed in the courts in the last six years, in which the connection between ardent spirits and crime was fearfully evinced. The audience was large and very attentive. The society has now enrolled more than 40,000 members. The report will soon be printed and extensively circulated.

Pursuant to previous notice the Annual Meeting of the Young Men's Society for the promotion of Christian Knowledge, met on Wednesday evening the 8th inst. when E. Benjamin was called to the chair, and the Throne of Grace was addressed by A. Overton.

The Report of the Secretary was read and accepted—after which the following resolutions were offered, and unanimously adopted.

Resolved, That the 1st Article of the Constitution be altered so as to read thus: this Society shall be called the "New-Haven Young Men's Reading Room Society."

Resolved, That the 3d Article be so altered as to read thus: the officers of this Society shall be a Secretary, Treasurer and Six Managers who shall constitute an executive committee to carry into effect the object of the association.

Resolved, That 100 copies of the Constitution be printed.

Resolved, That the Committee be empowered to dispose of the Papers which have accumulated for the past year.

Resolved, That an English Periodical publication be added to the present list of papers now taken.

The following is a list of officers chosen:

FRANCIS TROWBRIDGE, Secretary.
JOHN H. BENHAM, Treasurer.
E. BENJAMIN,
H. WHITE, Esq.
A. TOWNSEND, Jr.
L. E. NEWBURY,
ALFRED OVERTON,
J. BRADLEY.
} Managers.

THE OLDEST RELIGIOUS NEWSPAPERS—AGAIN.

In the remarks we made two weeks since, on this subject, we quoted from the Philadelphian what we

supposed to be an extract from the Boston Recorder. A friend has since favored us with a sight of the Prospectus as it originally appeared in the Recorder, from which it appears that the editor makes no improper claim to "general confidence and patronage." One of the recommendations signed by a number of gentlemen, says that "No paper yet established, has so good a claim to the confidence and support of the orthodox congregationalists in Massachusetts as the Boston Recorder."—This is all as it should be.

It would appear invidious in us to detract from the merits of the Recorder. Its character is too well established to be affected by us. We have ever considered it as one of the best conducted papers of the kind. Yet we think the plan of the Religious Intelligencer preferable, and that *no paper has so good a claim to the confidence and support of the orthodox congregationalists of Connecticut.*

REVIVALS.

CAMDEN &c. N. Y.

To the Editor of the Western Recorder.

We send you a brief account of the work of the Holy Spirit in the churches and congregations in the region of country of which Camden is a common centre; embracing Camden, Williamstown, Redfield, Florence, Annsville, Vienna and Black-Creek.

During the summer of 1831, the church in Camden had become much divided; which circumstance, for a long time, disturbed its peace and prosperity, and weakened the influence it might have exerted on the more feeble and destitute churches around it. Some of its members, after much prayer, resolved to make a vigorous effort for its deliverance. Accordingly, a protracted meeting was appointed, and Rev. J. Burchard, of Watertown, Jefferson county, was invited to take the charge of the meeting, and co-operate with the ministers and churches within the conference district. The meeting commenced on the 9th day of August last, and continued eleven days. It resulted in the hopeful conversion of about two hundred souls, of various characters and ages, from the Sabbath school scholar to the man of gray hairs. The influence of the meeting was felt in other churches, especially in those at Florence and Annsville; in both of which places, meetings were soon after attended with no less happy results than those realised in Camden, bearing down all opposition, and turning many from sin to righteousness. Probably not less than one hundred and fifty were the fruits of the work in those two places. The conferences were continued as usual throughout the district, until the cloud which had gathered had shed its richest blessings on almost every neighborhood within its limits.

Some other particulars will here be mentioned for the encouragement of those who may be placed in similar circumstances. Previous to the meeting in August, it had been the practice in our weekly prayer meetings, and especially during that meeting, for believing wives, who had unbelieving husbands, to request the prayers of the church for their conversion; and not less than twenty of them were hopefully converted during that meeting. The Sabbath school was another object of solicitude. It had numbered but few conversions since the revival in 1828, when about one hundred teachers and scholars were brought into the church. But the time had come, when those who had gone forth weeping, bearing precious seed, were about to return home rejoicing, bringing their sheaves with them. About one hundred more were hopefully converted at the meeting in August.

Another interesting fact ought not to pass unnoticed. In a new settlement in part of the towns of Florence and Annsville, formed by inhabitants from some of the lower counties of this state, where the family altar had seldom if ever been erected, morning and evening incense now ascended from almost every house.—Notwithstanding the Lord had thus showered his blessings upon us, still Christians felt and believed that his mercy knew no bounds; that his arm was not shortened, and that his command, "Lift up your prayer for the remnant that is left," was still binding upon his children. Consequently the church resolved to hold another protracted meeting; and again invited Rev. Mr. Burchard to come and preside. The meeting commenced on the 9th of February, six months after the one above mentioned, and continued fourteen days. Although the notice of the meeting was short, a general and constant attendance was given to it.

The result, unfavorable circumstances considered, was in some respects more glorious than that of the first meeting, for the division which had before existed, was, during the second meeting, almost wholly forgotten. Harmony and brotherly love again began to prevail, and many sinners who had withstood all former efforts were constrained to yield to the influence of truth. The fruits of the meeting were estimated at something more than 100 souls; among them were a goodly number from the Sabbath school, and ten or twelve more husbands of believing wives. The course pursued in the meetings, was the plain, pungent preaching of the gospel, the obligations of the sinner to submit immediately to God, and believe on the Lord Jesus Christ, together with private conversation, and inducing them to take the anxious seats in the house of God and in the anxious room, with a resolution to there give their hearts to God while the church were engaged in fervent prayer for the converting energies of the Holy Spirit. Those Christians who cordially co-operated in the use of these means evidently made rapid advances in knowledge and grace, the great Head of the Church seemed to give his sealing approbation.

The whole number of hopeful conversions within the district, is supposed to be not less than 600. How many of them will finally stand on Mount Zion with golden harps in their hands, the judgment alone will disclose. Suffice it to say, that this region, which before was in many places a moral wilderness, has now become almost universally like a well watered garden.

ERASTUS UPSON,
Clerk of the Church in Camden.

TEMPERANCE.

ARDENT SPIRITS.

From a "Circular," addressed to the head of each family in the United States.

1. Ardent spirits, as a drink, is not *needful.*

All the world lived without it, and all the business of the world was conducted without it, for more than five thousand years. It was not used, as a drink, in Great Britain, till within less than three hundred years; nor was it common in this country till within less than one hundred years. Of course, it is not *needful.*

2. It is not *useful.* The men that never use it suffer no evil for want of it. There is no natural appetite for it; but the appetite is created solely by the use of it. More than a million persons in the United States, and many who once used it daily, and thought it to be needful, have found by experience that they are in all respects better without it. And the number is so great, in all varieties of condition, as to make it certain, should the experiment be fairly made, that this would be the case with all. Of course it is not *useful.*

3. Alcohol, which forms the basis of ardent spirit, is a *poison.* When taken unmixed, in no very large quantity, it destroys life; and when taken even moderately, it induces disease, and forms an artificial, and unnatural, and a very dangerous appetite. This appetite, like the desire of sinning, in the man who sins, by gratification tends continually to increase; and requires continually increasing quantities to satisfy it.—Hence the reason why, although it is not three hundred years since the use of it began in Great Britain, the quantity used has continued to increase, till the inhabitants of that country have used more than 40,000,000 gallons in a year. And yet there was no tendency to be satisfied; even with five gallons annually, upon an average to every man, woman, and child in the country; but the tendency was growing stronger and stronger, and with greater and still greater numbers continued to increase. And this is owing to the nature of the poison, and to the nature of the vicious appetite which it forms. Unlike the appetites which God gave for water, for bread, and for nourishing food and drinks, appetites which may be gratified daily, and yet will not increase in their demands, it cries, continually, "Give, give." Hence the reason why the sober youth and the intelligent man who had incautiously formed this appetite, was led on by it, step by step, to the drunkard's grave. And no man can form it, without being himself in danger of dying a drunkard. Not that every man that forms it will die a drunkard. Some may withstand it; but the appetite which a father may withstand, may kill his children and children's children, to the third and fourth generation. "You will make a great impression on our people now," said a man when an address was about to be delivered to an assembly on this subject, "for we have just buried a man who killed himself by drinking. He was the son of a mechanic, who had two sons, and took them both into his own business when they were about 14 years old. He drank spirit two or three times a day; his sons did the same; and before they were 19, they were both drunkards. The oldest lingered along till he was 23, and died. The youngest cannot live to be 23. He is rapidly going the same way. *The father stands it but the sons are ruined.*" That short sentence described the condition of ten thousand families in the United States: The father stands it. He, perhaps, did not begin to use ardent spirits so early, till his system was consolidated, and could, to a greater extent, and for a longer time, throw off the poison. Perhaps it was not the fashion to use it when he was young. But his sons, who began to use it before they were grown, *are ruined.* What then is to be the case with the next generation, and with the next, if this process of ruining our children is to continue?

Says an eminent physician, Reuben M. Mussey, President of the New Hampshire Medical Association, and professor of Anatomy and Surgery in Dartmouth College, "What is the secret of this witchery, which strong drink exerts over the whole man? I will try to tell you. After being received into the stomach, it is sucked up by absorbent vessels, is carried into the blood, and circulates through the elementary organs, through the lungs, muscles, and brain; and doubtless, through every organ of the body. Not a blood vessel, however minute, not a thread of nerve in the whole animal machine, escapes influence. And what is the nature of that influence? It disturbs the functions of life." "On every organ they touch," says another eminent physician, Ebenezer Alden, M. D., of Massachusetts, "ardent spirits operate as a poison. No where in the human body are they allowed even a lodgement, until the vital powers are so far prostrated that they cannot be removed. They are hurried on from one organ to another, making their course with irregularity of action and disturbance of function; until at last, as a common enemy, they are taken by the emunctories, scavengers of the system, and unceremoniously excluded. In any quantity they are an enemy to the human constitution. Their influence upon the physical organs is unfavorable to health and life. They produce weakness, not strength: sickness, not health; death and not life.

And says the physician before referred to, "Does a healthy laboring man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. The experiment has been made a thousand times; and the result is well known, namely, that more can be accomplished in a month, or a year, under the influence of simple, nourishing food and unstimulating drinks, than through the aid of alcohol."

THE LITTLE CHILD'S REPROOF.—An intemperate father, who was gently reproved by his wife, for the ruin he was bringing on himself and family, attempted to excuse himself by pleading the common frailty of human nature. Speaking to his son, a little child, two years old, he says, "We all have our failings—I have my failings, your mother has her failings; havn't you, Charles?" "Yes sir," says Charles; "but," added he, quickly, "I don't drink brandy, though." *Genius of Temperance.*

"WE DO NOT SELL TO DRUNKARDS."

What an excuse for selling the drunkard's drink! Why, it is selling to *temperate* men, that does all the mischief. If you would sell none but to drunkard's only, the evil would be comparatively nothing. No more drunkards would be made: your present customers would soon be stripped of their property and laid in the grave, and there would be no drunkards in the land. Yes; in ten years, the greater part of them would be dead. In twenty years, but very few would be left, and in thirty, a drunkard could scarcely be found by diligent search! But this selling to temperate men, continued, will certainly lead many of them to become drunkards, and thus perpetuate the evil to all generations. We know that if you sell to drunkards, they will go home and abuse their families and perhaps kill some of their members; but it is better, far better that 300,000 families should be neglected, abused, and murdered, and to have the evil stop there, than that millions after millions to the end of the world, should be made negligent, abusive, and murderous. We say, therefore, with the greatest seriousness, and full conviction of its truth, should you change your sale, and sell to none but drunkards, the evil would be less.—*Vt. Chron.*

[From the New York Evangelist.]

DRINKING TO SUCCESS!

Mr. Editor—I was conversing the other day with a colored man, on the concerns of his soul, and perceiving the effluvia of the drunkard's drink, said to him: Don't you drink ardent spirit? "Yes sir," he replied, "I drink *a little* sometimes, when I have been to work in the wet, but I never drink to *success!*" What a correct blunder, thought I. "I never drink to *success!*" No, I presume this poor African never drank ardent spirit to "*success.*" Who ever did? Thousands who were once prosperous and happy, have by strong drink destroyed their health and reputation, but they do not "*drink to success!*" Thousands waste large fortunes, beggar their families, involve and ruin the interests of many creditors, and thus spread want and desolation among great multitudes; they accomplish all this by drinking ardent spirit, but after all, they do not "*drink to success.*" Many, when about to engage in traffick, are persuaded to drink to intoxication, and other advantages is taken of them, and they make ruinous bargains; but they do not "drink to success." In the United States alone, it has been estimated, more than 30,000 drunkards die annually in consequence of strong drink! Alas, they do not "drink to success!" In those countries, where that dreadful scourge of heaven, the cholera, has spread its desolating ravages, it levies its peremptory impressment, first of all upon the drunkard's ranks! Surely, in such countries, none can "drink to success!" *Professors* of religion, *deacons* and *ministers*, at the present day, if they will drink the liquid damnation, must feel so much shame, self reproach, and fear that they are not christians, that they cannot "drink to success!" Tens of thousands drink themselves into their graves and into hell. Say ye! who murder their bodies and souls, by making and vending this weapon of death—do these thousands "*drink to success?*" A. C. M.

BENEFICIAL TENDENCY OF PROTRACTED MEETINGS.

Protracted Meetings have a tendency to unite the saints in the spirit of love and benevolence.

Many churches, which were distressed with divisions, have been made to keep the unity of the Spirit in the bond of peace, as the result of such meetings. Middle walls of partition have been broken down, and hearts of hardness and envy melted into tenderness and love. Churches have become better acquainted with each other, and the soft cords of gospel friendship have united heart to heart.

Never have we seen or felt such a oneness of soul among the ministers of Christ, as at continued meetings. There, they have felt those ties of friendship which made the hearts of David and Jonathan one, and that love which the beloved disciple enjoyed while leaning on the bosom of his Lord. There, with souls filled with the spirit of Jesus, and eye brightening with immortal hopes, they have surveyed the whitening fields, gathered in the golden sheaves of life, and as sowers and reapers, *rejoiced together* O, how much of heaven has been let down to earth in these interviews. While Jesus looked and smiled, the sacred dove spread the sweet odors of grace around the lovely place, and while older saints took down their harps from the willows, and new born swelled the notes of matchless love, the eye of faith has looked beyond the rolling orbs, to the "beloved city," where countless millions, robed in white, sound "the song of Moses and the Lamb," through the streets of Paradise, and where from the great white throne, are poured, in one eternal day the beams of celestial glory.

"O, let me climb those higher skies,
Where storms of darkness never rise;
Where sound the notes of endless love,
Through all the shining streets above."

Baptist Register.

SMUGGLING.

A boy about nine years of age, who attended a Sabbath school at Sunderland, requested his mother not to allow his brother to bring home any thing that was smuggled, when he went to sea. 'Why do you wish that, my child,' said his mother. 'Because my catechism says it is wrong.' The mother replied, 'But that is only the word of a man.' 'Mother, is it the word of a man which said, "Render unto Cæsar the things that are Cæsar's?"' This reply entirely silenced the mother; but his father still attempting to defend the practice of smuggling, the boy said to him, 'Father, whether is it worse to rob one or many?' By these questions and answers, the boy silenced both his parents on the subject of smuggling.

OBITUARY.

DIED.—In this city on the 14th inst. a child of Mr. Samuel P. Davis; on the 15th inst. a child of Mr. Stephen Bishop.

In Norwich, on the 3d inst. Mrs. Alice C. Goddard, wife of the Hon. Calvin Goddard.

POETRY.

MAN EVER RESTLESS.

When God at first made man,
Having a fount of blessings standing by,
Let us, said he, pour on him all we can;
Let the worlds riches which dispersed lie,
Contract into a span.

So strength first made a way;
Then beauty flowed, then wisdom, honor, pleasure,
When almost all was out, God made a stay;
Perceiving, that alone, of all his treasure,
Rest, in the bottom lay.

For if I should, said he,
Bestow *this* jewel also on my creature,
He would adore my gifts instead of me,
And rest in nature, not the God of nature:—
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessness;
Let him be rich, and weary; that at least,
If goodness lead him not, yet weariness
May toss him to my breast. HERBERT.

HEAVEN THE PROPER OBJECT OF THE BELIEVER'S CONTEMPLATION.

Should not our interest in heaven, and our relation to it, continually keep our hearts upon it! There our Father keeps his court. We call him, Our Father who art in heaven. Unworthy children! that can be so taken up in their play as to be mindless of such a Father! There also is Christ our Head, our Husband, our Life; and shall we not look towards him, and send to him, as often as we can, till we come to see him face to face? Since the heavens must receive him until the time of the restitution of all things, let them also receive our hearts with Him. There also is new Jerusalem which is the mother of us all. And there are multitudes of our elder brethren. There are our friends and old acquaintance, whose society, in the flesh we so much delighted in, and whose departure hence we so much lamented; and is not this attractive to thy thot's? If they were within thy reach on earth, thou wouldest go and visit them: and why not oftener visit them in spirit, and rejoice beforehand to think of meeting them there? Socrates rejoiced that he should die, because he believed he should see Homer, Hesiod, and other eminant persons. How much more do I rejoice, said a pious old minster, who am sure to see Christ my Saviour, the eternal Son of God, in his assumed flesh; besides so many wise, holy, and renowned patriarchs, prophets, apostles and martyrs.—A believer should look to heaven, and contemplate the blessed state of the saints, and think with himself. "Though I am not yet so happy as to be with you, yet this is my daily comfort, you are my brethren fellow-members in Christ, and therefore your joys are my joys, and your glory, by this near relation, is my glory; especially while I believe in the same Christ, and hold fast the same faith and obedience, by which you were thus dignified and rejoice in spirit with you and congratulate your happiness in my daily meditations.—*Baxter.*

I am not urging you to embrace a gloomy system of theology, which strips life of all its charms—which divests the merciful, ever-adorable Jehovah of all that can render him an object worthy of being beloved, and which represents man as worse than a fiend. I do not wish you to become fanatics, and renounce the reason which your Maker has given you, as useless in learning the way to heaven. I do not wish you to view God as an inexorable haughty tyrant, taking delight in vengeance: evangelical religion implies none of these. But I do wish you to become rational, devout, consistent Christians. I wish you to feel that God is good, infinitely good—that he is your kind, merciful, compassionate Father, and has been continually blessing you; but that you have rebelled against him. I wish you to feel that you have broken his laws, abused his gifts and been unthankful for his kindness. I wish you to see and to feel, that you must repent of this your sinfulness, and flee to the Cross of Christ, or you can never be saved. I wish you to remember, that although God is kind and merciful, and now yearns over you like an affectionate father over a wayward son, yet he is a just God and justice to his moral universe will not permit him to pardon sin except upon conditions—conditions the easiest he could possibly prescribe, repentance for sin and faith in the Lord Jesus Christ.—*Rev. A. C. Baldwin.*

MR. EDITOR—Permit me through the medium of your paper, to acknowledge the receipt of Ten Dollars, enclosed in an anonymous letter, post marked Berlin Ct. May 9th, which is stated to be my just due, and remitted for "conscience sake." My thanks are his due—and my best wishes I bestow on his future welfare. May others take notice, and "Go and do likewise."

Your obt. servant, NELSON H. GASTON.

New Haven, May 11th, 1832.

CARD.

The Ladies who contributed last winter to the "Four-pence half-penny" subscripton for the Am. Colonization Society, will be pleased to learn that the amount of the collection was $112, as ackowledged in the African Repository of March—viz.

From Ladies in Norwich,	$35
Ladies in New Haven,	77

REPORT OF THE NEW-YORK STATE TEMPERANCE SOCIETY.

This interesting document is kept for sale by Messers Durrie & Peck, at the Sabbath school Repository in Chapel street, New-Haven.—We hope the friends of Temperance, and Auxiliary Societies will buy it.

Letters received at the Office of the Religious Intelligencer during the week ending May 18, 1832.

E. Brown, Penn Yan, N. Y.; Wm. H. Moore, Berkshire, N. Y.; M. Hopkins, Great Barrington, Mass.; B. Case, Cutchague, L. I.; J. Savage, Berlin; E. F. Geer, Lawrenceville.

TERMS.—$2, *in advance;* $2 50, *if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.*

CONTENTS—NO. 51.

Anniversaries—A. H. M. Soc.	801	Georgia and the Cherokees	ib.	Oldest Religious Newspaper	ib.
American Education Soc.	803	Pastoral Conversations	810	Revivals	813
American Tract Soc.	805	New organization	811	Temperance	814
Baptist General Convention	809	Colonization Soc. of Con.	ib.	Obituary, &c.	815
Dying experience of a child	ib.	Con. Temperance Soc.	ib.	Poetry, &c.	816